La Dew G-8 (1862-1872) 1871 AVI Kashmir

For the origin of these two hollows I have no theory to put forward; they are rock-basins, the rock being either a soft sandstone or sandstone with clay interstratified. I do not know their depth, but do not think it great; there seem to be springs of water in the lakes themselves; they deserve a more careful examination than I made of them.

WEST OF THE CHINÁB.

We will now look at a few places to the west of the Chinâb river, in the Muhammadan country.

Akhnúr, which is the first town, will most naturally come into the next chapter, as it lies on the road there to be described.

Bhimbar, 40 miles further west, is a rather flourishing town. The Rajas of Bhimbar had their castle here; some of it still stands; it was a collection of buildings with loop-holed walls, making an enclosure 400 or 500 feet long and less than half that in width.

Placed, as this town is, at the beginning of the hills, it is the starting point in the mountain journey between the plains and Kashmir by the old royal road. When the Mughal Emperors of Delhi used almost yearly to visit Kashmir they commonly followed this route by Bhimbar and the Pir Panjál, and at this day English travellers use it as much as or more than any other.

Here, and at almost every stage on to Srinagar, are remains of *sarâis*, or rest-houses, built for the royal camp.

At Bhimbar there was a greater variety and extent of accommodation provided than at most of the stages, for here the camp used to concentrate, and hence proceed by detachments along the difficult hill-road, where means of carriage were and are limited. First, in the higher part of the town of Bhimbar, there is a *sarâi* built of brick and sandstone, a square of about 300 feet. On each of the four sides are seventeen double cells or rooms with dome roofs, the inner room 10 feet square, the outer one 10 by 6; the height of these rooms is 10 feet at the upper end of the building; those opposite, which are built on lower ground, are made some feet higher, so that the wall is kept of one level. The outside wall

1: Drew G-2 (1862-1878) 1878 AVI Kashmir A V/

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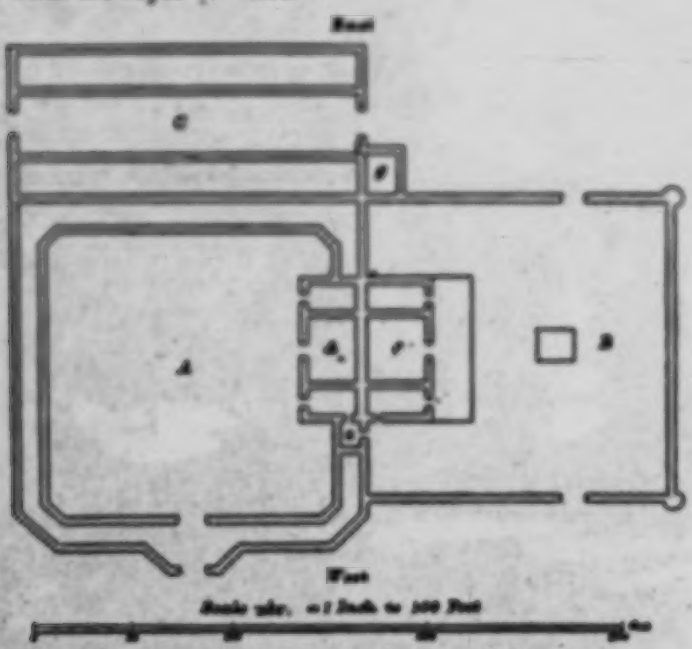
is carried above the roofs and forms a parapet. In the middle of the quadrangle is a chábútra, or raised masonry platform; close outside the gate are the ruins of a mosque.

I do not think that this serái was intended for the king himself, for there are no rooms larger than the rest. Down in the plain, where the present Travellers' Bungalow is, are remains of what I have little doubt was his own halting-place. There was a square enclosure (traceable by a few remnants of the wall); in the centre of one side of it was a suite of rooms raised above the level of the ground, with a terrace in front; there were other buildings in the middle of the two next sides of the square; in the centre was a chábútra or platform: close at hand was a hamám, a small building in three compartments, with an opening in the roof of each, made for the escape of the steam of the hot bath. These I believe to have been the royal [illegible]ers.



GROUND PLAN OF THE SARÁI AT SAMÍNÁR.

The next stage on the Kashmir road is *Saidábád*, near the village of Samínár. Here is the finest example of all the royal

1: Drew G-2 (1872-1873) 1875 AVI Kashmir AVI

485 sarâes; a rough plan of it is annexed. It has three divisions: the
344 great court, A, is entered by the chief gateway; on all sides of this
361 quadrangle are the small arched or vaulted rooms, and, besides, in the middle of the south side is a set of three larger rooms on a higher level, marked *d*. These are now unroofed; I think there had been an upper story above them: they were doubtless the king's rooms. From these a small passage, *e*, leads to a corresponding set of rooms, *f*, which, with a terrace in front of them, look on to the second courtyard, B. This must have been the zanâna, or the ladies' apartments, and their private garden; this quadrangle has no cells round it; the wall is plastered smooth inside. A third courtyard, C, not communicating with the others, has along each side of it a row of double cells. *g* marks the position of a small mosque.

The sarâe is massively built, and the vaulting has stood well. The third court is still used by travellers, but the two larger ones are empty, and the ground has been brought under the plough.

A quarter of a mile off are the ruins of another, rather smaller, sarâe, where the present Travellers' Bungalow stands. The plan of it, though somewhat different, agrees with that of the rest in having two courts, one with cells around, the other with but a few rooms on one side.

The next stage towards Kashmir is *Naushahra*, a town which is the administrative head-quarters of a district; here is a large old sarâe, with inner court.

485 Next comes *Changas*. This place I have never myself been to.
361 I am told that it possesses one of the finest of the sarâes in the whole of the route.

Râjôri, or *Rânpûr*, is the next stage. This will be more spoken of in the next chapter, since the route from Jummoo, there to be described, joins the one from Bhimbar at this spot; but in order to keep together the mention of all the royal sarâes along the line, we will now enumerate those which exist on to Kashmir, even though this leads us beyond the Outer Hill area.

At Râjôri the halting-place of the Delhi Emperor seems to have been the garden on the left bank of the stream. This is a

1; Drew G-2 (1869-1872) 1875 AVI Kashmir AVI

large oblong space, enclosed by a thick wall, and traversed by two stone water-ways at right angles to each other. There are two bárádaris, that is, bungalows or summer-houses, one of which overlooks the stream, and looks on to the picturesque old town on the opposite bank. In former times there was a bridge leading across from the garden, as one can tell from some remains of its piers; though the stream is usually fordable at certain places, it is at times rendered quite impassable by floods. At the corner, again, are some hamáms, or hot-bath houses.*

There is a sarái, which doubtless was used by the king's followers, on the right bank of the river, in the town itself; this is now occupied for permanent dwellings.

A few miles above Bijbéra are two quadrangular buildings, one 50 yards square, the other 50 yards by 40, which are of the same time; these, however, are of another sort, they are simple enclosures with two entrances, and without any cells; very likely they were for stables.

At *Thanna* is a fine example of the Mughal sarái (as these rest-houses, the work of the Delhi Kings, are called); in this, I think, the rooms are larger and higher than is usual, but fewer in number.

After this a stage is missed, where I do not know of any like remains, though I think there must have been some. The next is the high village of *Poshiána*. Here are some remnants of a sarái that was not so well finished as those lower down, nor of such a size; for here there is not much flat space for any building; there is little room even to pitch one's tent.

Across the Panjál Pass, by the roadside, are a few small shelter-houses, consisting of two or three arched cells, which must often have been of service to wayfarers, who might, by making the journey too early or late in the season, expose themselves to the risk of a snow-storm. Soon after these we came to *Allábád* sarái, which is one of the few of those that still are used for the original purpose of shelter for travellers. In its bleak position, at an

* In this garden are some fine chinár or plane trees; the altitude, about 5800 feet, seems the lowest at which they will flourish.

1; Drew G-9 (1862-1872) 1875 AVI Kashmir AVI

485 361 elevation of 9700 feet above the sea, it is indeed useful, and it is often well filled.

The remaining sarâes, and these are on the Kashmir side, are at Dubchi, at Hirpûr (a much ruined one, of good size), at Shâhjumarg, 6 miles beyond Shapeyan (as mentioned in Dr. Ince's 'Handbook to Kashmir,' I have not myself seen it), and lastly at Kahnpûr, 12 miles short of Srînagar.

The positions of the sarâes were well selected; they were well spaced; nearly every one of them was placed where to this day are the common halting-places for travellers.

Returning from this excursion on the line of the Kashmir road, we will just look at a few more places in the Outer Hills.

361 [346] At the village of *Sandat* is an old temple, much ruined, but still showing traces of fluted columns and trefoil arches; it is of much the same architecture as the temples of Babor. At the time it was built the people of these parts were doubtless still Hindû; perhaps, indeed, it dates from a time earlier than the beginning even of Muhammadanism.

Mîrpûr is a good large town; it must be the next after Jummoo in size among those in the Outer Hills; it is on a plateau much cut into by ravines. The place is a flourishing one, from, I think, its being a centre, or a place of agency, for an export trade in wheat that is carried on by the Jhelam River from these hills to the places in its lower course. Some spacious houses belonging to Khatrîs must have been built from the profits of this trade. [439]

636 175 *Pûnch* is a place of more than common importance. It is the seat of Raja Motî Singh, who, under the Maharaja his cousin, holds a considerable tract of country in fief.

In the time of the Sikh rule in the Panjâb, when the Dogrâ brothers divided among them the hill region, and held it tributary to the Sikhs, Pûnch was the share of Raja Dhiyân Singh. After his death, Jawâhir Singh, his son, held it; but his position was not recognized as independent of Jummoo in the treaties of 1846; hence he became a vassal of his uncle Maharaja Gulâb Singh. Later, some differences and disturbances occurred, which ended in Raja Jawâhir Singh having to leave the country, and Raja Motî

1: Dew G-8 (1862-1872) 1875 AVI Kashmir AVI

summits; nothing that could be called a table-land ever occurs. The slopes of these are often covered with fir forest, with the usual succession of species according to the elevation—spruce and silver fir at the very top, giving way, when one has descended 1000 or 2000 feet, to *Pinus excelsa* and deodar, and lower still, at about 5000 feet, to *Pinus longifolia*.

From the height of 6000 or 7000 feet downwards, one meets with scattered patches of tilled ground and with the isolated cottages or huts of the owners. Here and there, on the frequented road, the houses are collected into a little village that boasts of a shop to supply the simplest wants of travellers.

All the space between the ridge and the river is taken up by such spurs alternating with ravines; the vertical distance is some 7000 feet, the lower part of the slopes, that which overhangs the river, being often the steepest.

The Chinâb is one of the great rivers of the Panjâb. It rises in the country called Lâhol, in two streams, the Chandra and the Bhâga, the joining of whose names into Chandrabhâga make the word by which the combined river is often known among Hindûs. The other name, Chinâb, which is more usual, has, I think, the derivation that is so obvious and is commonly given to it, namely, Chin-âb, the water of China, which name probably was given by the Muhammadans from a notion—by no means far from the truth—that it came from Chinese territory; for the sources of the river are very near to ground that was tributary (though by two removes) to China, and the tract it first flows through is inhabited by the Lâlolis, who are allied to the Chinese in speech, look, and religion.

The river after leaving Lâhol (which is now under British authority) passes through Pângi, a part of the Chamba territory, and enters that of Jummoo in the district called Pâdar. From its entrance into this onwards it flows for 180 miles through such country as we have been describing—some more detail of which remains yet to be given—and then for 25 miles through the Outer Hills, before it debouches into the great plain.*

* Details of the course and volume of this river will be found at p. 117 of Cunningham's 'Ladak.' [SEE SOURCE 1: CUNNINGHAM, AJ4, W. Tibetans — ANALYST]

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

misfortune came in another form. It was a very snowy year. From the side of the valley opposite to that on which the village stood, from the left bank, came down an avalanche, and this was able, from the bottom of the valley of the river being so filled up, to reach across to the village. The village would have been safe had the original form of the valley been retained, but with the hollow bridged, as it were, with the gravel deposit, the avalanche spread over and made a great plain of thick snow (beneath which the river found its way), and completely buried the houses. It was night time, and all the people were at rest; the headman managed to dig his way out and call aid from other villages. In about twenty hours all the inhabitants of Hamûrt were excavated alive, though some were insensible from the confinement of the air. The people love to relate how that more came out than had been buried, for during the night a child had been born beneath the snow.

Hamûrt was fated to undergo further alarms. Not long after the last event an earthquake brought down a great mass of rock from the cliff that overlooks the place. This landslip destroyed some of the fields and knocked in one or two of the houses, which, however, were empty at the time; so here, too, the Hamûrt people had less ill-fortune than was threatened. But now they concluded that it was time to leave a spot of such danger, and they begged the authorities to give them land elsewhere; but since the keeping up of settlements in these high parts is almost necessary for the aid of travellers between Pâdar and Zânskâr, they were persuaded to stay, with the relief of some reduction of their land-tax; so they built a new village higher up, but they could find no site that is quite free from the danger of avalanches.

A little before coming to Hamûrt we had passed two cascades, on the left bank, made by two streams, near together, tumbling over successive ridges of rock; the whole fall of each was some 1500 feet. In a ravine nearer Hamûrt, where the foot of a glacier that is embosomed high in the mountain comes to the edge of a steep cliff, the water from it comes over in a fall of several hundred feet.

In Drew G-2 (1862-1872) 1875 AVI Kashmir AV/

fast behind. Such a traveller, with his one servant running along at a jog-trot by his side, will be independent of porters or baggage-animals; he will do his march in his own time, and be satisfied at the end of it with any accommodation he can get—that of the mosque if he be a Muhammadan, of the Dharmsála if he be a Hindú, or, in some cases, of the more general rest-house; or, in default of all of these, he will get the shelter of some cottage—freely given to a civil application—and there make himself at home.

It is different with the Englishman in India. His wants are not few, nor his demands either. Accustomed to numerous attendants, and to a complication of domestic appliances, he goes on the principle, when travelling, of taking with him such a large proportion of these as will give almost every comfort, except what the variations of cold and heat make unattainable, even in the wildest and most out-of-the-way parts.

I do not blame him for this: he may be right to keep all the comforts or luxuries he can. But there is no doubt that to do this increases the difficulty and the trouble of marching; every diminution of impedimenta will make it so much the easier to get along. A traveller in the hills who requires but a few porters for his baggage will be so much more independent of set routes and of the local authorities as to have an absence of trouble that will counterbalance the loss of a good many material comforts.

The usual fit-out that we Englishmen carry with us in these hills consists of a tent, carpet, bedstead, table, chairs, bedding, clothes, and other paraphernalia; this for one's own tent. In the servants' departments there will be at least another tent (probably two others), cooking things, plates, washing and ironing things, eatables, and beverages to any extent that one may choose to provide them, stable-gear, and various other things that each servant is sure to see himself provided with for his own particular work. These, with the addition of the bedding and clothes of half a dozen or more servants, make up a good amount of luggage to be carried, as it mostly has to be, on coolis' backs.

The tents to be taken in these hills are much lighter than

1: Drew G-3 (1869-1877) 1875 AVI Kashmir AVI

of land cultivated among the steep and rocky area. Beyond, the road rises up Kalíthár, going partly over bare rock, which is here much exposed. The form of the ground in this neighbourhood was carefully described before, so we will not tarry, except to say that the road goes through a little nick in the ridge of Kalíthár, and then winds or zigzags down the steep escarpment, from the foot of which a few miles of road, which is comparatively level, with the exception of the deep gulley of the stream, bring us to Thandápání, another halting-place, at the beginning of the next innermost set of hills. 861 1337

These we have to traverse in the following three marches—two short ones and a long one. First we go along in front of a ridge of sandstone in upright layers, with the beds vertical, these sometimes making the scarp of the hill, sometimes projecting out from the ground as it were a wall, and at other times we see them fashioned by weathering into curious fantastic shapes. Then entering we thread our way among a maze of low hills, parts of successive ridges divided by narrow hollows; the surface is nearly all covered with brushwood and there is little tillage seen, here and there only are scattered houses met with.

At this time of year the ground is dry, and all the way from Akhnúr the road has been hot and thirst-bringing; the sun's heat being reflected from the rocky ground tells on one with double force. A good charitable custom of the Hindús brings relief to the traveller. On many a spot in the hottest part, perhaps at the summit of one of the steep rises of the uneven road, will be found a hut where cool water kept in clean porous vessels is at the service of any who may ask for it. The man in charge is probably a Brahman, so that people of every caste can take water from his hands; he will maybe have been placed there and paid by some well-to-do Hindú, whose piety prompts him to this good work. It is the Brahman's business to bring the water from the nearest stream, which may be a long walk off, and distribute it to wayfarers. When the rains come and water is to be found in every pool and little stream, the establishment will be no longer kept up. 485 564

Gervis T-3 (no date) 1954 AVI Kashmir AVI

brought out, their heads cut off and enclosed in an iron cage which was exposed in the city for all to see. So, in 1819, died Sher Jangh Khan, the last of the Muslim rulers, together with his nephew Shams Khan, and Raja Dhyan Singh, a Dogra and a Hindu, became the ruler. 175

Their hatred is not so much against the first Dogra ruler of Poonch as of his brother, the Maharaja Gulab Singh, who was paramount to him, and they tell how in 1835 when "some of the men of Poonch dared a small revolt against him, he came down in person and suppressed it, and then had certain of the prisoners flayed alive before him. And when the executioner hesitated before he did this awful thing, the Maharaja accused him of being chicken-hearted and asked him if he had been asked to perform upon his father or brother."

After reminding you that Didda, the most powerful Queen ever to rule over Kashmir, was a Princess of the House of Poonch, the schoolboys, having by this time completely forgotten their feelings against the Hindus and Sikhs go on with, "And you must of course be knowing that but for the interference of the Viceroy Lord Reading there would now be a Poonch Maharaja, because the priest-ridden old Maharaja Pratab Singh would have selected as his heir his adopted son Rajkumar Jagat Dev Singh, who was only fourteen years when he took him, who was second son of Sir Baldiv Singh the Raja of Poonch, who was second cousin to Pratab Singh and great-grandson of Gulab Singh's brother Dhyan Singh". This rumour arose after a rather unsavoury blackmail case in London in which Raja Hari Singh, the Maharaja's nephew and closest relation, was involved as the victim. Then further to prove the case for Poonch, they go on, "Even at the funeral of the Maharaja Pratab Singh it was Jagat Dev Singh who performed the obsequies required of a son and heir". Jagat Dev Singh died in 1940.

It was rather surprising to find how well kept the city was, boasting electric light, telephones and water channelled from nearby streams, all in the midst of comparative nothingness; the quite excellent roads which intersect it frequently running for five or six miles outside, the gardens gay with flowers. Still more pleasant to discover is the most excellent rest house 365 368 485

2a Gervis T-3 (no date) 1964 AVI Kashmir AVI

—the Raja's guest house. To sit on the lawns before this and watch the glorious changing of colours in the surrounding hills brought about by the setting sun, is a fitting finish to a good day's sport or a long trek, as in the air fresh and clear you listen to stories told of the day's play with rod and gun, for there is good fishing in the river and plenty of game on the slopes above.

Poonch is renowned for its bear hunts, its Rajas have always been the keenest of sportsmen, and seldom has a season passed in which there have not been at least two bear drives in each of which "honks", as they are called, forty or fifty bears have been shot, for they abound in the dense forest slopes round about. The shikaris of Kashmir insist that great numbers of black bears migrate in the autumn to Poonch where there is little if any snowfall during the winter.

Whereas the red bears of Gilgit spend the winter's hibernation in a cave, the black bears of Kashmir, where the mountain slopes are covered with firs, pines and other great trees, find a hollow tree trunk for those months of rest.

Unlike the red bear, which shikaris declare to be a more or less harmless creature only killing what he needs for his own food, the clumsy, rapacious black bear does an enormous amount of damage, killing off hundreds of young pine trees by ripping away the bark to get at the gum which exudes and of which he is as passionately fond as of honey, or by eating or trampling down fields of Indian corn—another favourite of his—destroying in a night sufficient to provide a poor peasant family for the whole season.

When the corn is ripening the farmers do their best to protect the crop from bears which invade it at that time; it is on the Indian corn that they fatten for the winter. Fires are lighted, the smoke drifting across the field; bears dislike this since they cannot get the sniff of a hunter through the smoke. In the middle of the field a small platform called a *machan* is built and on this sits a guard, his job being to scare the bears away when they come—they always feed at night. He blows horns, throws stones, or by pulling a long string rattles a can with stones in it, the can being tied to a tree or pole which may be a hundred yards away from him. But he is usually too

2; Gervis T-2 (no date) 1984 AVI Kashmir AVI

CHAPTER NINETEEN

The Two Main Roads

Of the roads which lead out of the Valley into India and into Pakistan, there are two which are the most favoured, the one to Rawalpindi in Pakistan and known as the Jhelum Valley road, the other to Jammu and thence into India, usually referred to as the old Banihal cart road. Other routes exist; they were used in the old days by the Moghul Emperors when they came to the country, but the roads have not been reconstructed to take modern traffic.

In those old days the most favoured route was over the Pir Panjal Pass, which is at a height of eleven thousand feet. It took weeks to cover, with the men travelling on horseback, the women reclining not too comfortably in palanquins carried on the shoulders of sweating coolies, besides which there were large retinues of courtiers and retainers, together with companies of soldiers to protect them, in addition to hundreds of coolies and servants with all the paraphernalia, for these Emperors insisted on much of the pomp and ceremony which they had been accustomed to in their courts being continued with these peaceful entries into the country. At places on this old road are still to be seen the great serais, stone-walled acres of land in which the camps were set, but contained within the walls were rooms and a mosque since at times the ruler would tarry there for many days. There are still to be seen the ruins of towers which were really block houses, built to cover and protect the smaller bands of travellers who ventured the road. Where villages now are, there is usually to be found the place where such travellers halted for the night, and the old rest houses built since those days are in some cases in use to this day for the same purpose.

its beautiful cascades and fountains was laid out by Jahangir. There is a Trout Hatchery at Achhabal, which is fed by the water of the spring. Outside the garden, there is a small beautiful ground shaded with *chinar* trees. There is also a rest-house, with catering arrangements, situated quite close to the ground.

Vernag.—Another Mughal garden is at Vernag below the beautiful spring there. The place is fifty miles from Srinagar and 6,100 feet above the sea level. It is situated at the foot of the Pir Panjal and has a large spring in an octagonal basin and an arcade built by Jahangir. The limpid water flowing from the spring is one of the principal sources of the river Jhelum.

(3) Hill Stations.

Pahalgam.—This hill station is situated at a distance of 59 miles from Srinagar at an altitude of about 7,000 feet above the sea level, in the heart of the finest side valley of Kashmir, the Liddar Valley. The road to Pahalgam from Srinagar is suitable for motor and lorry traffic during the spring, summer and autumn months. It attracts an increasing number of visitors every summer. It has hotels, post and telegraph offices, a Tehsil office, a dispensary, a police station and a conservancy staff. It is an important stage in the pilgrimage to the sacred cave of Sri Amarnath, which is 27 miles away. The great Kolahoi glacier, another attraction for visitors, is about 22 miles from Pahalgam.

Kokarnag.—Kokarnag which is at a distance of 50 miles from Srinagar and 10 miles from Achhabal has a group of springs from which ice-cold water flows. The camping ground is close to the springs. A cafe has recently been opened there.

Gulmarg.—This far-famed holiday resort is about twenty-eight miles from Srinagar, and 8,700 feet above the sea level. It provides many amenities for visitors. It has a high class hotel, post and telegraph offices, a dispensary, a police station and a Tehsil office. The hill station is placed under a Town Area Committee. A magnificent panorama is unfolded to the view from the circular road, 7 miles long, which commands a view of the Nanga Parbat ranges and the whole of Kashmir Valley. Khilanmarg, which is a favourite place for excursions

from Gulmarg, affords a glorious view of Kashmir Valley and its surrounding mountain ranges including Nanga Parbat. It is 1,600 feet higher than Gulmarg and can be reached by a rough pony track through forest area. Towering over Khilanmarg is Affarwat, 14,000 feet above the sea level. It has a picturesque blue lake. One can ride to Khilanmarg and thence climb Affarwat on foot. Gulmarg has been developed as a modern hill station and continues to attract visitors, mostly Europeans, in increasing numbers, in the summer. It also attracts ski-ing enthusiasts in December, January and March each winter, when meetings are arranged by the Ski Club of India.

Tashmaidan.—This can be reached by three marches from Gulmarg, and is one of the most beautiful *margs* (literally meadows or pasture lands) of Kashmir. The path is steep, but fit for ponies.

Ganderbal.—This is a small village on the banks of the Sindh river at a distance of 13 miles from Srinagar, and 5,220 feet above the sea level. Visitors generally stay in boats moored along the river. By road it is half an hour's drive from Srinagar. As in Pahalgam and Gulmarg, there are here post and telegraph offices, the Government dispensary and a police station. The Sindh river and its tributaries in Ganderbal supply fish in abundance. Ganderbal is the starting point of excursions to famous places like Sonamarg, Baltal, Zojila mountain, Lake Gangabal and the Harmukh mountains.

Sonamarg.—This glacier valley is at a distance of 51 miles from Srinagar, and is 8,750 feet above the sea level. It presents one of the finest pieces of scenery in Kashmir and is noted for its bracing climate. A portion of the road to Sonamarg is metalled and the remaining is a fair-weather motor road. Large camping grounds are available in the valley. The famous Sri Amarnath cave and the Kolahoi glacier in the Liddar valley are accessible from this place also. Snow trout are available in the river at Sonamarg.

Gangabal.—This glen is about 11,720 feet above the sea level and contains an attractive lake. On one side of the lake rises the towering peak of Harmukh (16,900 feet). It is a place of pilgrimage for Hindus.

observations. It has a garden attached to it with 6 terraces. 172
The retaining wall is ornamented with a series of arches. It has a domed ceiling.

Pandrethan.—The temple of Pandrethan is situated about 4 miles away from Srinagar. The pond in which it was erected has been drained and the plinth excavated. The domed roof is a fine piece of sculpture. The temple is about 18 feet square with projecting porticos. It was erected by King Partha in A. D. 921.

Harwan.—Recent excavations have revealed one of the oldest monuments at Harwan, containing the only remains of its kind in India. A temple and some tablets have been unearthed, which date the monument as belonging to the Kushan period, when Kashmir was closely connected with Central Asia. The remains are situated only a few furlongs below the water reservoir at Harwan.

Avantipura.—It is situated on the right bank of the Jhelum at a distance of 18 miles from Srinagar. It was the capital of the famous king, Avanti Varman, who built here two temples of Avanti Swamin and Avanti Sura, one before his accession to the throne and the other subsequently. These temples were dedicated to Vishnu and Shiva. The gateways of both are standing and the conspicuous ruins attract the attention of all visitors to Kashmir, as revealing the old art of carving.

Martand.—The celebrated temple of Martand possesses far more imposing dimensions than any other existing temple. The total length of the temple is 63 feet. The walls are still standing, though the roof has been totally ruined. The pillared quadrangle round the temple is 220 feet by 142 feet. The stones are very finely carved.

Pattan.—This place is situated at a distance of 17 miles from Srinagar. The ruins of two temples are found here. These were erected by Sankaravarman and his queen, Sugandha.

(B) Among the chief places of interest in Jammu Province mention may be made of the following :—

Kishtwar.—This is one of the best places for 485 ●
trekking, and big game is found here abundantly. Forest 361
rest-houses and tourists' huts have been constructed at several places for housing facilities of tourists and sportsmen.

Bhadarwah.—It is a small beautiful town, surrounded by hills on all sides, with an altitude of 5,540 feet above

485 the sea level. It is situated at a distance of 42 miles
361 from Batote on the Banihal Cart Road, and a fair-weather motor road from this place to Bhadarwah has been constructed recently. The climate of the place is very cool.

Batote.—This is a hill station on the Banihal Cart Road at an altitude of 5,116 feet above the sea level, and at a distance of 78 miles from Jammu. It has a natural sanatorium surrounded by pine trees.

Kud.—This hill station with an altitude of over 5,700 feet above the sea level is situated on the Banihal Cart Road, at a distance of 66 miles from Jammu. It commands picturesque scenery. During summer months, it is an ideal hill station for the people of Jammu Province and the neighbouring areas in the Punjab.

Sanasar.—Sanasar is a beautiful valley at the top of Batote Range and is a good health resort. A fair-weather motorable road has recently been constructed from Patni top to provide easy access to this place.

788 Besides, there are a number of places of pilgrimage
491 both in Jammu and Kashmir, which attract a large number of people. Sri Amarnath cave in Kashmir situated at an altitude of 12,729 feet above the sea level, is an all-India Hindu shrine and attracts pilgrims from places far and near every year. The road from Srinagar to Pahalgam, about 60 miles, is metalled, and thence there is a ponyi road of about 27 miles to this cave. Sri Vaishno Deva in Reasi Tehsil in Jammu Province similarly attracts large number of pilgrims every year. The road is open to motor and lorry traffic as far as Katra, and from that place, the cave can be approached by ponies or mules. Harratbal, at a distance of about 5 miles from Srinagar, has a shrine of Muslims associated with the holy Prophet. The shrine is approached both by a metalled road and Lake Dal and attracts many Muslim visitors.

000 The Jamnm and Kashmir State provides a vast field for men of different tastes and interests. The holiday-maker finds in Kashmir the chief garden of Asia, with scenery hardly surpassed anywhere else in the world. For the lover of sport a wide range of game is available. The botanist and the zoologist have here a great wealth of flora and fauna. The lovely glens and the shaded mountain spurs in their picturesque settings provide an inexhaustable theme to the genius of the poet and a background for the contemplation of the philosopher. For the